# TWO SERMONS PREACHED BY Mr. William Guthry, MINISTER of the Gospel, AT FINNICK.

*The 17. day of* August *in the Year 1662.*

GLASGOW.
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*But the Ship was now in the midst of the Sea, tossed with waves: for the wind was contrary.*

*And in the fourth watch of the night Jesus went unto them walking on the Sea.*

*And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a spirit; and they cried out for fear.*

HAving spoke before from these Words, we come now to a fourth Doctrine, which is, That altho Christ seem to be far distant from his People under their Trials, yet he notices them in a particular way. He saw them toyling and rowing, as *Mark* hath it; and yet he was at Prayer all the time. For clearing of this Point we shal first shew, what way Christ notices the Trials of his People: and why he doth so. Secondly what his noticing of his People in their Trials, doth say to them. And thirdly, what are the Trials wherein Christ doth most notice his People.

For the first, he notices the Trials of his People, in that he hath foreordained them in his Eternal Council: nothing ever befell his People, but what was decreed from everlasting. And in time he so orders them that they fall out for the suitable exercise of his People, according to their several Cases: And keeps his Eye on them therein. 2. He hath not only a permissive, but an

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2. He hath not only a permissive, but an

active Hand in setting all the Instruments of M
Trials on Foot, whether they be Devils, or the
or Winds, or Storms. He sifted the house of
ral as Corn is sifted in a Sieve, yet so as not o
grain is lost. 3. By his Providence he tryst
convenient Season for the Trial, and sometim
(as he did to *Peter*) gives them warning of
before the Trial come. *This night*, says he, *b
fore the Cock crow thou shalt deny me thrice.* A
by his Providence he sets bounds to the Tri
that it shal come such and such a length and
further: as in the Text, he lets the Disciples to
on till the fourth Watch of the night. 4. He n
tices the Trials of his People, as he makes Inte
cession to his Father for them. Here he is
Prayer when they are toyling and rowing in t
night time at Sea. 5. He so notices the Tri
of his People, as thereby he carries on his o
Purposes and noble Designs, and makes all th
Trials subservient thereto.

If it be asked, Why doth he so notice the Tri
of his People? I Answer, first, because he is high
concerned in them, they stand in a near Relatio
to him, they are all the Fruit of the travail of h
Soul, he is engaged to the Father for them, an
they and all that shal befall them, is committe
to him, who is to be answerable for them all, fro
the least to the greatest. 2. Because there are fe
or none but he that takes notice of their Trial
for they can do little for themselves, and othe
despise them.

For the Second, his noticing his People i
their Trials, says, they are not under them b

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hance or fortune, but by his Appointment, and th deliberation. 2. That they are not alone their Trials, altho sometimes they perceive m not, yet even then his Eye is on them, and heart is with them, and they are with him l. 77. 22. 23. *When* I *was as a beast before e, yet nevertheless* I *am continually with thee.* 3. lays, his Peoples Trials cannot run a full carrier otherways they might; but he sets bounds to em, and he will allow strength wherewith to bate with them all.

Thirdly, what are the Trials of his people herein he doth most concern himself? I Anver, he concerns himself in all the Trials of his ople, but especially these that Duty leads them As here when he commanded his Disciples to to Sea. 2. He most notices and concerns himf in Trials that are above their reach, as to an ue and out-gate as this in the Text was. 3. notices and concerns himself in these Trials, der which his people exercise themselves and bour as they can, tho all their labour signifie t little. 4. He notices and concerns himself in l their Trials which are hard, and fart above hat they formerly have not met with, such as this the Text also was.

For Application, Let the Lords people comfort emselves from this, that their Lord and Mar notices all their Trials, in all the forementined Respects, and thinks himself much concernd so to do. And seeing it is so, wicked men, and ersecutors, will not get all the intents of their arts accomplished upon his people, but they

shal be supported under their Trials, and find
lief from them. And particularly we may le
from this, that the Trials of the Lords people
*Brittain* and *Ireland* are noticed by him, and
he is much concerned in them: For he did
gage them in the Work and Business for wh
they suffer. 2. The Trials they are under
are above remedie as to men, and above Th
they have been under before, and his people
toyling, as they can, under them. 3. Their Tr
are accompained with many notorious Indigni
done to the King of Heaven. 4. His Name is
gularly engaged in the thing: All Nations are lo
ing whither our Matters will tend, having he
that we are a People covenanted with God.
He hath a considerable Stock in the Vessel
now is at Sea tossed with Wind and Waves a
godly Remnant. And if his people would rat
rather to drown and perish together, than Sin
Complyance, it would speak much good of
business. 6. Christs Advocation is on foot for
people who are engaged for him. He was at Pr
er when his Disciples were at Sea: And he pr
ed for *Peter* that his Faith might not fail.

Now his Advocation is in order to these thi
1. That his peoples Faith fail not; as hath b
said. 2. That their Sin, which brought on
Trial, and all the circumstances of their Mis
ages under the Trial, may be forgiven. 3. That t
may not take any unlawful way for a Deliv
4. That the Trial may be sanctified, so that it
produce its proper Fruit in them that are un
it 5. That their want of a right Spirit may

incr

crease their Trial, or stop the Delivery, or Issue: And that the Delivery may be hastned, As it is in Zech. 1 8, 9, 10, 11, 12. *Christ is seen among the mirtle trees in the bottome*; and he interposes for the Church in her Trial. *O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had Indignation these threescore and ten years.* O for the Faith of this, that our Advocate interposes in all our Trials: and that all of you would study to be of one Mind, and comply and strike in with Christ in all the Points of his Advocation that we have hinted at, to keep up the cause of his contentment; ever chooseing Affliction rather than Sin: and study to have the right use of the Trial, and be as earnest for that as for the Out-gate, remembering alwayes for your comfort and the establishment of your hearts, that Christ is pleading and advocating your Cause before the Throne of God, in all the forenamed Respect, and know, that God hears him always, and that he will not lie unto *David*, but will keep his Covenant with him, even altho his Children transgress it. And that's good ground of Consolation.

From their Toiling and Rowing *Observe*, That the people of God under Trials ought to be in the use of means that he hath left them, altho the use thereof signifie little for their Delivery. So the Disciples here did work against Wind and Weather, albeit to little purpose: the four or five Loaves tho it seemed in vain to set them before so many to feed them, yet Christ made use of them. For Enlargement of this, consider first,

That

That in the worst of times, God hath left some means for people to use. 2. That the Lord by these small means, sometimes works great things, and therefore people should not be hopeless in the use of them. 3. That the Lord one way or other blesseth the use of means, how smal and despicable soever they be. 4. That when his people have no other ordinary mean, proper for producing such and such Effects, left unused; and they do not succeed, he wills them to continue in prayer, *Stand still, and wait for the Salvation of God*: when Israel was at the Red-Sea, and the *Egyptians* pursuing them, *Moses* prayes and bids the people *Stand still and wait for the Lords appearing*. 5. That it is ordinary for the Lord to reduce his people in their straits to very smal means, and yet he commands to use them, thereby to try the Loyalty and Obedience of his people, and to teach them not to Idolize the best means.

*Use.* First, Let it teach the Lords people in straits, to look what means God hath appointed, and to be diligent in the use of them. 2. Do not despond, nor be discouraged when the means appear very despicable, seeing the Lord uses to bless the use of very smal means. 3. When no other proper mean is left, be in the use of prayer: For that is still your duty, and will be the ground of your Peace, and let God do what seems good in his sight.

The next thing in the Word is, the Delivery the Disciples got, with the Circumstances thereof. When they are like to be drowned within four Miles to Land about the fourth watch of the night,

which

which is near the Morning, Love lanſheth out; Chriſt comes without intreaty; to help by his Omipotency, upon the water walking, which he makes like a beaten rod under his Feet. But when he comes they miſtake him and are afraid: So that their Trial the nearer to delivery it comes it grows to a greater height. And he ſpeaks to them, and inhibits their fear, and allays it by telling them, it is he; and thus in a new ſtep of their Trial they get a new diſcovery of him. As alſo we have *Peter* ſeeking a ſingular Evidence of its being the Lord by deſiring him, to bid him come to him on the Water.

Obſerve here, that ſometimes when we think our Trials at a great enough hight, Chriſt will screw them up a great deal higher. The Diſciples judged that their Trial was at a great height by Wind and Storm and at the fourth watch of the night, and yet it pleaſed him to lengthen it and highten it, For clearing of this Doctrine.

Conſider firſt, That the people of God ſoon thinks their Trials at a great hight. 1. Becauſe they meaſure the preſent Trials by former, not remembring the Lord intends to have them further tried, and that the later Trial ſhal be ſharper and darker as to the outgate than the former was. 2. Becauſe they compare and meaſure their Trial with the Trials of others, who have not met with the higheſt, but the loweſt of Trials. 3. Becauſe they meaſure their Trials with their preſent felt ſtrength, not remembring that he increaſeth ſtrength, and gives out proviſion as the Trial grows. 4. Becauſe they often compare their

Trial.

Trial with the means left them for an out-gate not remembring that the Lord sometimes layes aside all means that they have their eye on and creats new means for their delivery. 5. Because they often measure their Trial by their own forecasting and resolution for it, where the Trial sometimes swells to a greater height then they apprehend it would go, and the Trial soon coming to the height they pitched on, they think it will go no further: thus we err not knowing the Counsel of God.

Secondly consider the Lord hath different ends in the Trial of his people, and different thoughts which they know not, yet do as he is master of the Trial, when they are above their reach; for he intends to magnifie his Power in their weakness and to give them singular proofs of his Love and Good will towards them, which they were not expecting, and to drive them to some things that are not soon set on foot by them.

Thirdly Consider, that as these things move him to wind up the Trials of his people to such a height yet it is their duty to guard against mistaking of him or his way. And for this end, do not think that it is for want of Love to the Partie tryed or that he forgets them, as they are apt to fancie for when they were toyling and rowing, he saw them, and was at prayer for them Neither think it undutifulness in the Partie tryed, that heightens the Trial; for here the Dikciples were at their duty and yet thus exercised. And lastly, do not think that lesser Trials would be sufficient to humble us and lay us low, if we were left to our selves

*Use* first, Learn to judge of your Trials aright; for it may prevent unsutiable complains and despondency of Spirit. 2. When you think your Trials are at the greatest hight that you can bear, yet leave room to him to winde them up higher, and mistake him not when he doth so.

*Observe.* 2. That albeit the delivery of the Lords people may be delayed, yet it sets forward and will come in due time. For Amplification, We shal shew first that Christ comes in due time for the delivery of his people. 2. What way he comes, so as it may be said he comes in due time.

For the first, he comes in due time; when he comes seasonably to prevent the ruine of his people. Psal 94. 18. *When I said my foot slippeth, thy mercy O Lord held me up.* 2. When he keeps time with their fit condition to receive a delivery: and that is, when they are desperate of any other way and beginning to look to God alone; then he comes, as in the 142. Psal. 4. *v.* I *looked on my right hand, and there was no man to know me; all refuge failed me, then I cryed to the Lord thou art my refuge and my portion.* 3. When he comes and prevents any sinful course we were ready to split on in our Trail Psal. 125 *The rod of the wicked shal not rest on the lot of the righteous, least they put forth their hand to iniquity* 4 When the delivery is sweetest, to the party tryed, it is then most seasonable: How cheerful were the Disciples, and how affectionatly did they receive him, when he came into the Ship.

For the 2. Consider, some things appeared in the delivery, which tells he came seasonably. 1. He comes

comes when they are toyling in the use of means tho they signified little. 2. He comes without much intreaty on their part: for all this time we hear not of their Prayers; their deliverance comes as the fruit of his Intercession; for he had been praying for them, and now is sent down to deliver them, a poor party that could do little for themselves, but were all dead men in their own eyes. 3. The delivery comes paving out away for it self through difficulties which nothing but omnipotency set on work by free love, could have done. Now, when they cannot come to him he makes the Travel to come to them, on these waters that do compet with them, and threaten to overflow on all hands. No difficulty can stand before his Omnipotency and Almighty power, when his peoples Case requires it to be put forth, when he has engaged them in a hazard. 4. The deliverance comes with new proofs, and discoveries of Christs love to them in their Trials, and of his Soveraignty over that which was the ground of their fear: He tramples on the Sea and frees them from storms.

*Use.* 1. Let his people take courage and set their face to the storm, for the deliverance will come, and in a good opportunity and season, in all the foresaid respects. 2. Let his people make use of any little means he has left them, and when they have no other, wrestle with him by prayer for a little while. 3. Look for more from his compassion, Pity, and intercession, than from your duty or from your devotion. 4. Altho difficulties be unsupportable by us, yet wait for the

the singular casts of his Power, as the case requires. 5. Wait for discoveries of him in all your toil and suffering; and this shal not be the least discovery of him, that he shal appear trampling on those who keep us captive, by his omnipotent Arm and power; And when he thus appears, lift up your head for your redemption draws near: And whether I be dead or living; charge all the Godly to act faith in him as setting his foot on our Sea, when he shal begin to out-wit his Enemies, and divide them amongst themselves, and to break their purposes amongst their hands, and to Intricat them with their own work; and when he begins to confound their purposes, and to execute Judgement here and thereupon them; then I say, Look upon him as setting his foot on our Sea, and expecting diliverance to his Church and people.

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Matth. 14. 26.

*And when the Disciples saw him walking on the Sea, they were troubled saying, it is a Spirit; and they cryed out for fear.*

WE were speaking of the delivery the Disciples got from a sad Trial, and shewed that the deliverance did not appear till the *fourth watch of the night:* for sometimes the Lord is pleased to wind up the Trials of his people higher than ever they thought they could be born up under. But altho he delay a long time, yet he now sets forward, and comes to them, for the delivery of his people comes still in due time.

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when Christ sets forward for their delivery, they apprehend him to be some Spirit or Devil.

*Observe*, That many times when the Lord sets forward for the delivery of his people, they do exceedingly mistak him. This is eminently clear in the Text; and in the Case of *Israel*, when *Moses* brought them out of *Egypt*.

And here we shal shew first, in what Cases the Lords people are ready to mistak him when he in coming to deliver them. 2. What makes them mistake him, and why they do so.

For the first, they readily mistake him, when they are under great affliction of Spirit, and so broken with Trials, in which they are not fit judges of what the Lord doth or sayeth for their good: for then they are under a frame of Spirit, wherein they are ready to look on all he doth as pure wrath. This was *Israels* case in Egypt, they were so broken with afflictions, that they could not give ear to what *Moses* said to them, for anguish of spirit, they had so wrestled with affliction for a long time. And when a Soul hath been long and sore beaten with Evidences of anger: and compassed with the terrors of Hell, he will not readily be perswaded, that God intends his good in any thing.

2. They are ready to mistake God when they are under deep apprehensions of their guilt, for then they measure every thing by their own deserving And as *Peter* said, *depart from me for I am a sinful man*; so do they say, that's a good word; but it doth not belong to me. 3ly. When God moves towards their delivery in some strange un-

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beaten path; as here when Christ was walking on the Sea that was a strange way. And doubtless Jonah doubted to his delivery, when he was swallowed up by the whale.

For the second, What makes the Lords people mistake him, Answer. 1. It's natural to all Men to mistake the God of Heaven, whose wayes are not like our ways. We savour of earthly things, and we take up every thing in a natural way, except we be helped of God; we can take up nothing aright that he doth. 2. We are inclined to misconstruct every thing from the perjudices and misapprehensions we have of God, so that it is not so strange that we mistake him, as that we take him up in any thing aright, forasmuch as by our natural byas we have a miserable way of imagining God to be like the Creature, and make his wayes like the creatures wayes. The Disciples think it cannot be a man that walketh on the Sea, but some Spirit or Devil, he was a wise man that said, Is this the manner of man, O Lord? and the Lord might have answered, Indeed It's not the manner of man, *David*, there's not a man in the world would have taken you from following the sheep, and have made you King as I did. If these prejudices and misapprehensions of God were subdued in his people, they might have much sweetness; but there's always something says within, no man would deal so with one, which is true, yet notwithstanding it's Gods way to do so, you would always remember that his way is as far above mans way, as the Heaven is above the Earth.

2. We are ready to lay down a way to God wherein

wherein to come for our delivery, and if he come not in that way, we mistake him. This was the great ground of the Disciples mistake about Christ's Resurrection, they thought he should have risen, and so gloriously that all the world should presently have fallen down before him; and now say they, he hath been three dayes dead, and we have not seen him, but certain women have been at the Sepulcher, and have seen a vision. They thought to have seen him in another way, and therefore mistake him; the people of God look sometimes to see him in a temporal mercy, they expect that he should loose their outward Bonds, they look for such a mean, and he comes to them in another, as good. For Application. 1. It teaches you to leave a latitude to God, to deliver his people, from both their Spiritual and Temporal Bondage, and confine him not to this or that mean; for ordinarily he comes not that way his people would have him come, which hath been often made out in their experience, and this hath made some afraid to speak of the way they would have him come, lest he should have come in another, 2. Put a favourable construction on every thing he doth, and that will prevent your mistakes of him, and of his way of coming for your delivery, *charity thinks no evil*, God loves a chearful giver, and not a churle: he loves the man that expects good of him, and his way, therefore when your Trials are at a great hight, and the Lord seems to be in a strange way, making you meet with strange casts of providence, speak sparingly of matters until you see what the result will

will be: for the dispensation may look ragged like at the first, which at the long run will produce great mercies to his Church.

Secondly, Observe, that sometimes when God is setting forward the deliverance of his people, he useth then to screw up their Trials a degree higher then they were before. The Disciples were first afraid of the Sea, but now also of an evil spirit, to that length, that they cryed out, and yet Christ was coming for a delivery: *Israels* Trials never grew great till *Moses* was sent to deliver them.

The Reasons of this Doctrine are these, *First*; The Lord doth this that he may decrey all means in his Peoples Account, albeit called for from them, and that their eyes may be only on Him. *Israel* was broken twice before *Benjamin*, because they idolized their number and cause. 2. That he may prepare his people for the delivery: although such be his Compassion, that he waits not on his peoples frame, God will bring something along with the delivery that will fit them more for it than seven years trouble, a little Trail in the Delivery it self will do much good, it hasten the Delivery, it may be there will be something in the Delivery that will break your hearts, and humble you more than all the trouble you have met with in Body, Mind, and Estate before. 3. He thus dealeth to make way for the Adversaries cruelty, and so quickly fill up their Cup, and then he turns up their heels in the midst of their pride. *Israels* Delivery did halt in *Egypt*, to highten the insolency of the Enemy, and to ripen them for Judgement. 4. He doth this to make the Deliv-

of his people more sweet when it comes, sweeter than if it had not met with stops, and been screwed up to the hight, this piece of Trial the Disciples met with, made Christ a great deal more welcome than he would have been, if they had not apprehended him to be a Ghost. 5. He doth this, that he may keep his people in an equal Ballance at their Delivery, that so they may carry soberly under the Receit of Mercies: For his people are light-headed; therefore he will let some worthy Instruments fall when he is about to Deliver his people, that the loss of them may counter-ballance the Delivery. 6. He doth so perfect the Business, and debates with some Persons that are much concerned in the difficulty that befalls His people, in the particular he intended to pursue in that case, as in that Delivery *David* met with from his Son *Absalom* (altho this comparison holds not in all cases) His men kill *Absalom*, which in *Davids* account did countervalue the Delivery it self: But God was correcting the one; and avenging himself on the other.

*Use.* 1. If it please God to let you see your Delivery dawning upon the mountains, then think also your difficulties are not all over. I will not say what way God may take to deliver us, but I am apprehensive when ever Deliverance shal come, there shal be multitudes of difficulties interwoven with it, so that it shal be hard to determine, whether it be a delivery or not, it will look so like the contrair, and this I have thought many a time, what if there should appear a party for God and his work in the fields; and be broken all in pieces,

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and yet that same broken party contribute for the Delivery of his Church: many such things are with him, But when your Delivery begins to dawn do not think your difficulties over, ye may meet with something in the Delivery that may be worse than all the trouble ye have yet seen, so that ye shal wish rather to be as you were before, than to abide it. 2 I would not have the Lords people think that their Delivery will wait on their Frame of spirit for it; There may be somethings in the Delivery will give you a Frame. I think there shal be something that shal humble his people in *Britain* and *Ireland*, more than any thing they have yet met with; God may do that in a night or a day, that will put you more to your Prayers, than all ye have formerly met with. 3. I would not have you think the Delivery will not come till all the means be laid by, no, ye may be mistaken in that, and for the Instruments ye are afraid ye idolize, fear not that, for in the Delivery God shal make you quit of them, which shal accress to your Trial. If then there be any of you who have the Faith of an outgote, lay your account, and prepare to meet with greater difficulties, than ye have met with formerly, and that even in the dawning of the Delivery. The Disciples were afraid when they saw Christ judging him to be an evil Spirit; yet he came and took a proof of *Peters* Faith, and gave one of his own sufficiency to help.

Observe *Thirdly*, That the people of God are very subject to slavish fear, when they meet with new difficulties: for they take sooner with their sin than any other people, and the Conscience

ence of sin awakens fear. I shal speak *First* of this fear whence it ariſes. 2*ly*. Why they are ſo ſubject to it. 3*ly*. Of the prejudice they have by it, and 4*ly*. Of the cure of it.

For the *First*, *This ſlaviſh fear the People of* God *are troubled with*; ariſes from their miſbelief of what God hath ſaid concerning them, or elſe they forget it. 2. It flowes from their putting and fixing the worſt Conſtruction on his Providence. And 3. It flowes from deſpondency of ſpirit and heartleſneſs, which weakens their hands in the uſe of lawful means for bearing their Trials, & being active for an out-gate, they grow indifferent as to theſe, thinking the uſe of means will do them no good; ſo their faith and hope goes to ruine: and there follows on this ſome inclination to uſe unlawful means for an outgate, and tho they follow it not, yet the heart is kindly laid out for ſuch a temptation, and ordinarily complaints are the fruits of ſlaviſh fear. So it ſtands in an atheiſtical putting the creature in the channel of independency from God, as if the creature could come and go of its own accord, without commiſſion from him, Iſa. 51. 3. *It is God that comforteth*: They had forgot the Soveraignty of God, and thought that men might do with them what they pleaſed without God, and when it's ſo with you an hundred to one, if ye haſten not to be out from under the Trial by ſome unlawfull way.

For the *Reaſons* of this, why the people of God are ſo ſubject to their Fear, the *First*, is their great ignorance of God's intereſt in his people: this is a main cauſe of all ſlaviſh *fear*. Iſa. 51. 12. 13. *Thou haſt feared every day, and haſt forgotten me, eliſe thou*

*thou would not be afraid of a man that shall die.* We take up our selves as standing alone, and then we fear when no fear is; *not considering that God is in the congregation of the righteous:* it's true the Enemies fear, because of God's being among his own people, but some take it for his people fearing, though God was amongst them. 2. There is the unbelief of what God hath said for the encouragement of his people. 3. Growing Atheism or apprehending God to be like the creature, & the creature to be like God, as if God could not work what he would without the creature, and as if the creature could what it would without God; we put God above the creature in some things, and the creature above God in other things. A *Fourth Reason* is, because the people of the Lord yield too soon to fear, and think that in no case they yield to it without reason. But ye would oppose and shut out slavish fear as it falls on you, for the hearkening to it makes it prevail and weakens you, which is the next thing, *viz.*

The prejudice that slavish fear brings with it. *First*, It weakens the hands of the Lords People in all duties; when they begin to fear out of measure, they grow indifferent whether they do duty or not; for no man will continue at his duty, when his faith fails; and as slavish fear pervails, faith fails: or if he go about duty, it is but by rote, as the *Papists* do when they say their *Paternoster*, and tell over their beads. A *second prejudice* is, soul-discouragement: nothing can comfort his People when this fear prevails. A *third* is, their discomposing their countenance to

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the shame of Religion, when ever it gates the upper hand, it makes them look as if they served a *hard Master*, who puts them to labour hard, and allows no charges A *Fourth* is, disobliges God to work for their out gate and delivery, as it is said, *he could not do many mighty works among such people, because of their unbelief.* And 5. It puts them in an uncapacity for understanding their own mercy, we read of *Israel* in *Egypt*, that they could not listen to understand what *Moses* said to them, nay, duty is then a burthen to them, and it's easier for them to bear the stone barrow then to go about duties that may tend to their outgate. *6ly.* Whatever God may do in Sovetaignty and Mercy, the man under slavish fear hath not a promise in all the Bible to look to, that God will help him in such a case. Jam. 1. 7. *Let not that man think to obtain any thing of the Lord*, because he asks not in faith

For the 4th. thing which is the cure of this evil, *First*, Christ's comming to the Deciples cures their Fears. It's Christs approaching in Favour to the man that's under slavish fear, which will cure him; there is none of the People of God, but bring Christ and them together, he will heal all their fears, and silence all their disputes. It is I, be not afraid; allayes all. 2. But as he speaks friendly, so he adds his Authority, rebuking their slavish fear, altho they had ground to be quiet yet they cannot till he say, it is I, be not afraid and yet this does in not to all of them, these or some will have a special confirmation of it, as *Peter* stops out before the rest, If it be thou, bid me come to thee upon the water, or else I

not believe, but he shal not brag much of it ere all be done. It may be your doubts grow greater before the end of your days, but pray Christ to command the Devil of slavish fear to sift, however it's Christ coming that must compleatly allay all your fears, and no other thing will do it.

*Use.* Let all Gods people know, such an evil as slavish fear will attend them, as their difficulties are renewed; and if ye be guarded against it as knowing the prejudice of it, encourage your selves against it when your fears grow in a dark and cloudy day; and to prevent it, consider the Interest God hath in his people, how they are set as a seal on his heart, and engraven on the palms of his hands; and the Lord hath said, who touches them, toucheth the apple of his eye; do we believe this? they that trouble the People of God, they do as ill as if they took God on the face. 2. Believe also whatever God does, or suffers men to do, *all will work together for the good of his People*; this is common in every bodies mouth, but it is the least believed truth in all the Bible. And tho ye question not the truth of the promise, ye stand at the application; put your selves to it therefore in this instance, if ye can believe and acquiesce on it in your hearts, that all the distresses and afflictions the People of God in *Brittain* and *Ireland* are under, shal work together for their good; and if it be so, as no doubt it shal, why are not ye comforted of it?

3. Believe this also, that there is nothing befalls the people of God but by his Providence; tho there be many things they meet with; not loved by him, yet they meet with nothing but

but what he has a hand in, either by an *Active* or *permissive Providence*; Let that be another ground of quietness, especially he will bring about Glory to himself, and good to you. That the Ministers in *Brittain* and *Ireland* are put from their Churches and houses, and banished out of the countrey, or confined to some remote places, is by his providence, and shal work together for their good and yours also; and since it is so, ought ye not to be silent.

4. Know and believe there is nothing but God and an evil conscience ye need to fear: As a man in *Ireland* said to a *Bishop*, when he threatned to imprison him, I *know no such person as an evil conscience; and if ye resolve to fear nothing but the great God of Heaven and an evil conscience, ye need not to fear men, nor any other thing; for the fear of these will eat out and quiet all other fears.*

FINIS.